1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

121 for comparative study, they do not represent the ethnological entity known as the Awlad 'Ali. However, one might heuristically think of al-Qasr as a post-tribal or pre-peasant stage of social change, and on this basis generate some hypotheses about the sedentarization process or other specific cultural processes.

126 104 The translation of the Arabic documents presented here were made in the field. In most of the cases, translating took place on the spot and this may account for some of the awkward phraseology. Arabic terms and names have been transliterated according to the system used by Cowan in An Introduction to Modern Literary Arabic (1958) with certain exceptions: long vowels are shown by a double vowel; the guttural stop is indicated by an apostrophe; and the glottal stop is indicated by the use of a short "e," such as in 'aiela ("family").

000 I owe a great deal of gratitude to my former teachers who have given freely of their time and knowledge and have shown an interest in my training in anthropology and Middle 122 Eastern studies. I would like to thank in particular Dr. William Sanders, of Pennsylvania State University, who introduced me to anthropology; Dr. David Bidney, of Indiana University, and Dr. P. J. Vatikiotis, now of the London School of Oriental and African Studies, who were my advisers in anthropology and Middle Eastern studies during my graduate training; Dr. Irfan Shahid, now of Georgetown University, who instructed me in the Arabic language; Dr. Vincent Cantarino, of Indiana University, who instructed me in Arabic literature

122 and took the time to serve on my dissertation committee; Dr. Alan Merriam, of Indiana University, who taught me anthropology, served on my dissertation committee, and showed a sincere interest in my future; Dr. Harold Driver and Dr. John Messenger, both of Indiana University, who taught me anthropology.

128 I would also like to thank Dr. Richard Antoun, of Indiana University, who took the time and interest to serve on my dissertation committee and who offered valuable suggestions which have vastly improved the study offered here.

000 I owe a great and special debt of gratitude to Dr. John Kennedy, of the Neuro-Psychiatric Institute of U.C.L.A., who served as my adviser during a two-year stay in Egypt. He, more than any other, has influenced by own approach to anthropology. I am glad to have this opportunity to thank him for being a good friend and a brilliant teacher.

I must thank Dr. David Bidney a second time for serving as chairman of my dissertation committee and for being a good friend and guide throughout my graduate training period.

Finally, to my wife Judith Criste Obermeyer, I owe the greatest debt which words cannot express. Without her constant support and encouragement this study would never have been

128 written. I am grateful for her aid in preparing this manuscript, but this is only an insignificant part of her contribution to the total effort.

122 During the course of my graduate training, my fieldwork

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
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122 and the writing-up stage, I have received financial support and assistance from a number of sources which I would like to recognize and thank at this time. The United States Office of Education supported me over a two-year period at Indiana University through a National Defense Title VI Fellowship for the study of Arabic. The Carnegie Seminar in Political and Administrative Development of Indiana University, under the direction of Professor Fred Riggs and Professor William Siffin, provided me with a summer's employment and a small research grant prior to my leaving for the field. The American University in Cairo supported me over a two-year period, the first year with a research fellowship at the Center for Arabic Studies, and the second year with a research grant to carry out the field study which is presented here. I would like to thank, in particular, Dr. Laila Shukry el-Hamamsy, the Director of the Social Research Center of the university, who helped me a great deal and took an interest in my work.

Finally, the University of Chicago awarded me a Carnegie Fellowship for the Comparative Study of New Nations which permitted me the time to prepare the greatest part of this dissertation. I am especially grateful to the members of the Committee for the Comparative Study of New Nations who make it their practice to give the graduate student a unique experience in intellectual fellowship. During my stay at Chicago, I gained intellectual insight and stimulation in particular from the ideas and work of Professor Leonard Binder, Professor

156
159 and they sat on chairs inside the tent. I returned to
554 Marsa Matruh in the 'umda's car (1964 Ford, highly polished)
635
537 with the 'umda and the shaikh. They openly joked about Hajj
[634] 'Ali and his manner of presentation; they repeated some of
122 his "stilted" phrases and laughed. Hajj 'Ali gave last year's
[522] reception speech also. This is because, his son says, Hajj
'Ali is considered a fine speaker by the Bedouins of al-Qasr.

121 We can see how these details carry larger implications
177 within the context of political and social structures under-
178 going change. It is the stuff which the anthropologist finds
important for an understanding of the process of change.

156 If I have established thus far that Hajj 'Ali is
159 politically active and representative in both the traditional
554 and the modern systems, then the attempt is now to prove that
177 he consciously seeks to change the traditional in the direction
178 of the modern for political and moral reasons, and for social
and personal reasons.

156 Hajj 'Ali, when he spoke with me, inevitably came
159 around to the subject of international politics, whether this
554 was the question of Israel or the image which America's racial
177 problems presented. Hajj 'Ali was the only man from the whole
178 Marsa Matruh area who was neither shaikh nor 'umda to attend
124
829 the nomination of Jamal Abd al-Nasser in January of 1965. In
[571] all of this, I detect a move on the part of Hajj 'Ali to
identify himself with an Egyptian reference group and to

I managed, however, during my stay to be closely in touch with one of the major cases and with almost all the parties involved. This case was used as the basis for the "social drama" analyzed in chapter three of the present study.

In addition to the social drama, I have used the case study method to analyse aspects of the substantive law of the group especially with regard to concepts such as that of criminal responsibility and the nature of the contractual relations as exemplified by the marriage contract. Cases utilized in the study include ones that I observed myself as well as cases taken from texts and some which were told to me by informants.

Most of the data was collected through the time-honored technique of participant observation which was facilitated by the fact that the group spoke the native language of the researcher (or vice versa). Formal interviewing was conducted on a very limited scale, thirty-five extensive questionnaires in all. These questionnaires were originally designed and administered to supplement the life history material and to assess the attitudes of the particular people involved with regard to particular issues. Some of the results of these questionnaires are used in the chapter. Due to the non-representation of the sample interviewed, these results are used merely as illustration and not as representing any kind of statistical frequency.

ENTRY TO THE FIELD

It is common among anthropologists to talk with nostalgia about their field experience and about the group they studied. This usually gives the impression that field work is always an enjoyable experience. Although my field work seems at the present time to have been a pleasant experience, especially when comparing it to the pressures of everyday living in a

"modern industrial society," it was not easy work. This, despite the fact that there was no language barrier, seeing that I spoke the same language of the group, or rather they spoke my native language; I had no problems of introduction because I had worked in the area and become acquainted with a number of the tribal members in 1958. When I went to the field, I then sought out these old friends who introduced me to other members of the group. 114 114 122• 123

At the beginning, I made a deliberate effort to avoid associating with the government officials who worked in the area, even though they were quite willing to help and seemed to have an intimate knowledge of the people in the area. I had thought that any identification with the government would put me in a suspicious situation as far as the tribal groups were concerned, and thus prevent me from having good rapport with them. Later, however, I realized that the relationship between the government officials in the area and the tribal population was extremely good, and they always looked to the government as a source of aid and support to them. There was no conflict of interest between the state administration and the tribal groups. In fact, people accepted me more readily whenever they knew that I had worked for the Egyptian government. This later developed into a time-consuming and disappointing experience when many of the tribal members came to me asking for help getting employment in the government projects in the area, or to have their sons accepted in certain government schools, or to get some favored treatment from the government relief organizations. 114 123 177 [657]

The difficulty I encountered in my field work stemmed from the interplay of three major factors: the reliance on the case study method which necessitates the intimate knowledge of the events, facts, and parties involved in each case; being a female anthropologist in a society where women by definition are barred from public participation and particularly 114 123

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

[P. iii]

PREFACE

THIS account of the Sanusi of Cyrenaica would not have been written if a number of accidents had not led me to their country during the late war, but the seed of it was planted long before the war. I had acquired during three years' residence in Egypt and through travels in other Arab lands some knowledge of Arab history and culture, a little experience of Bedouin, and proficiency in spoken Arabic. During the war a year spent as Political Officer in the Alawite Territory of Syria added to both knowledge and enthusiasm. I had been acquainted with some of the Sanusi exiles in Egypt as far back as 1932 and had visited Darna and Banghazi by sea; and it had long been my hope that I might some day, when the Italians had ceased to rule the country, have a chance to visit the interior. This wish came true when in November 1942 I was posted as Political Officer to the (third) British Military Administration of Cyrenaica. I spent over two years in the country, the greater part of them among the Bedouin, particularly the more nomadic sections. Inhabited Cyrenaica is a small country and as in the course of my wanderings, mostly in its southern steppes and the desert beyond them, I covered more than two thousand miles by horse and camel I came to know something of its Bedouin tribes. My duties, it is true, prevented me from carrying out any systematic inquiries of a sociological kind, but the contact with the Bedouin they entailed enabled me to read the literature which forms the basis of this study in the light of my own experience. My labours have been but a small return for the hospitality of the tents and the many kindnesses of my Bedouin hosts.

I have not attempted to write a history of Cyrenaica, but only of the development of the Sanusiya Order among the Bedouin tribes of the country. I have, therefore, said nothing of the centuries of Greek colonization and Roman and Byzantine rule, nor of the little known centuries of Arab and Turkish rule until 1843, when the Grand Sanusi founded his first zawiya, or religious lodge, on the Cyrenaican plateau. Also, I have not aimed at giving a comprehensive account either of the Sanusiya Order or of the Bedouin tribes, but I have described both only in so far as seemed necessary to an understanding of the political

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

[P.363]

EMRYS PETERS

18. *The Proliferation of Segments in the Lineage of the Bedouin of Cyrenaica [Libya]*[1]

121 In this article I do not propose to discuss the genealogies of the
128 Cyrenaican Bedouin in full, but only such aspects of them as are strictly relevant to an understanding of their process of growth. Many other aspects of these genealogies will be referred to, and indeed, some of the arguments put forward will presume an acceptance of views which cannot be developed adequately in this article. A fuller and more general account of Cyrenaican genealogies is in preparation, and, until this is published, there is no alternative to the somewhat dogmatic statements about them which appear in the introductory part of this article.

174 The Bedouin of Cyrenaica claim that they are all descendants
613 of a unique ancestress, Sa'ada. Writers in the past (e.g.
551 Robertson-Smith 1903) have considered the occurrence of fe-
562 male names in patrilineal genealogies as evidence of an earlier
[173] and matrilineal mode of descent. A more satisfactory explanation of the occurrence of female names is to be found in the combination of two facts: descent in the patriline, whether or

128 Reprinted by permission of the author and the Council from the *Journal of the Royal Anthropological Institute*, Vol. 90, pp. 29–53, 1960.

[1] My field work among the Cyrenaican Bedouin was made possible by an
122 award from the Emslie Horniman Fund and a later award from the Treasury Committee for Studentships in Oriental Languages and Cultures. I wish here
121 to express my indebtedness to both committees for their generosity. Much of
128 the work I have done on genealogies was included in a thesis presented for the degree of D.Phil. at Oxford University in 1951. The ideas included in this thesis I developed more systematically in a course of lectures on the Bedouin which I gave at Manchester University during the session 1953–54. I subsequently read papers around the problems discussed in this paper at
128 Oxford and Cambridge Universities. I am grateful to Professor Gluckman for reading this article in manuscript, and for the numerous discussions I have had with him on problems relating to lineage organization.

6: Peters E-5 (1948-1950) 1965 MT9 Libyan Bedouin MT9
Cyrenaica

Chapter

7

*Aspects of the Family Among the Bedouin of Cyrenaica**

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Marriage and the Father-Son Relationship

When a marriage takes place among the Bedouin of Cyrenaica, a nuptial tent is set up some distance away from that of the groom's father. There is no particular significance about the nuptial tent itself, but it must be pitched at a distance so that the father "will not see it" — although, obviously, in a country of large level plains, it stands out conspicuously. This pretence that the tent remains unseen by the father is pushed to the point of his denying any knowledge of what is afoot. A middle-aged or elderly man with a family adopts a similar attitude to any marriage in which his son participates, as groom or as guest. An elder, the father of three unmarried sons (one of whom, in his late twenties, was known to be getting impatient about marriage), when I asked after his eldest son, insisted that he was away with the camels, although the son was conspicuous in a semicircle of young men encouraging a blindfolded maiden in the movements of her seductive dance outside a wedding tent in his full view. Prior to the wedding festivities, the

* I wish to express my gratitude to Mr. R. Werbner for reading this essay in manuscript.
The information presented is based on 27 months fieldwork carried out during 1948 to 1950, among the Cyrenaica Bedouin. I am indebted to the Trustees of the Horniman Studentship Fund, and the Committee for Treasury Studentships in Oriental Languages and Cultures, for making the research financially possible.